



O R A T I O.

*Nova PHILOSOPHIA Veteri
præferenda est. **



UOUSQUE Veterum
Vestigiis ferviliter infiste-
mus, Academici, nec ul-
tra Patres sapere audebi-
mus? Quousque Antiquitatis inepti-
as, ut Senum Deliria nonnulli solent,
religiose venerabimur? Pudeat sane,
dum tam præclarum Ætatis hujusce
Specimen coram Oculis præsens in-
tuemur, ad Antiquos Encomia nostra

* Vid. THEATRI *Oxonienfis* ENCÆNIA, sive
Comitia Philologica, Julii 7. 1693, celebrata.

B

transferre,

transferre, & inter priora sæcula quos celebremus sedulo investigare.

Satis superque veteri Philosophiæ concessum est, quod STAGYRITÆ Laudibus Theatrum toties sonuit *Sheldonianum*, quod ille vel Alexandro suo major in Scholarum Rostris tam diu impune triumphavit, & totum Mundum habuit Discipulum. Fæliciori tandem Ingenio succedit CARTESIUS, qui contra omnes omnium oppugnantium vires Veritatem pertinaciter asseruit, & novum hoc introduxit philosophandi Genus; si vero Philosophiæ isti Novitatis Nomentribuendum sit, quæ, quanquam jam primum innotuerit, vel Peripateticam Antiquitate superat, & ipsi Materiæ a quâ derivatur, existit coætanea. Illustris ille Vir, quem unum *Galliæ* invidemus, proinde omnia explicuit, ac si ipse totius Mundi olim fuisset Architectus. Diffregit ille Vitreos istos Cælorum Orbes, quos Veterum
 insomnia

insomnia compegere, ex Materiæ Catibulis ignotam eruit Formarum Turbam, & elementum Ignis penitus extinxit, imo totam tam dilucide depinxit Rerum universitatem ut nulla jam Qualitas relicta sit occulta. Inter Mundi *Aristotelici* Angustias & Mænia ChrySTALLINA diutius coarctari dedignatur Philosophus, juvat undique Superiores Cœlorum Tractus explorare, novosque soles, & Mundos inter Sydera latentes detegere; juvat immensas hæc Ætheris plagas Orbibus erraticis passim interspersas, Terrasque per Viam lacteam undequaque disjacentes intueri, & Machinæ totius Molem rectius metiri, Machinæ jam tandem dignæ, ubi Philosophorum Animi expatiantur, Deo dignæ Opifice.

Nec solum in Cœlis Orbes novos, sed si in Tellurem despiciatur, diversa Animantium Genera hodierna patefecit Philosophia, dum Perspicilli

Ope Oculorum Acies intenditur, & obvios se produnt minutissimarum Rerum partus, dum curioso intuitu animatas conspiciamus Materiæ Particulas, & Reptiles miramur Atomorum viventium acervos: Usque adeo vel Oculi acriores fiunt Neotericorum Artibus, & Opus, quod unum ex omnibus optimum voluit Natura, emendatur & perficiatur. Non jam barbaras Peripateticorum voces & obscuriores Scholarum Terminos tanquam Oraculi Ambages inepte veneramur, sed ipsa Sensuum Dictamina consulimus, & Machinis nuper inventis Tormentum quoddam Naturæ admoveamus quibus cogitur Arcana sua abditissimasque Vires Palam confiteri.

His adjuti Instrumentis etiam Ætherem, quem omnibus indulgit Naturæ Benignitas, nos potentiori Arte quoties libet Animalibus negamus, Pneumaticoque carceri inclusis commune

mune Auræ Ætheriæ Consortium interdicimus : Ut juvat irritos pulmonum conatus intueri, Vitam exhaurire, & Spiritum ipsum ingenioso quodam Furto furripere ! Ubi nihil adeo tutum est, adeo Animæ suæ tenax, quod non paulatim effrigescat, & nullo accepto Vulnere concidat Cadaver. Divinum hoc quidem Artis opus, & Autore suo non indignum, qui Vitæ, Moribus, & Argumentorum Pondere Gentem nostram & novam tam eximie cohonestavit Philosophiam, qui hinc certe meruit ut Aeris sui Beneficio nunquam destitueretur, & qui cætera Animalia toties Vita spoliavit, suam nunquam exhalaret.

Non hisce quidem Auxiliis innixus, suam contexuit Philosophiam ARISTOTELES, qui omnes ex seipso eruit Artium & Scientiarum Regulas, & nihil intactum nihil illibatum reliquit præter ipsam Veritatem :
Si

Si ideo in *Euripum*, quoniam illius naturam non satis habuit exploratam, sese præcipitem immerferit, eadem quidem Ratione adduci potuit, ut in ipso Philosophiæ suæ Limine Mortem sibi conscisceret, & optimo quidem jure dubitare liceat in quo Elemento præter cætera potius debuerit periisse.

Quin ubi inter *Euripi* Fluctus actum est de ARISTOTELE, nova tandem succrevit Peripateticorum Progenies, vel Parente peior, quæ Philosophiam tanta Verborum Caligine involutam posteris reliquit, ut hoc solum obstet, quo minus omnium Rifu & Dictariis excipiatur, quoniam a paucissimis intelligitur. Inveniuntur autem qui inter has Commentariorum farcinas, quibus hæc Blateronum Soboles Mundum oneravit Operæ Pretium ducunt Ætatem tere-re, qui divinos hos Literarum Thesauros volvunt denuo, revolvuntque,
nec

nec unquam prodeunt, nec Studiis se unquam abripiunt, nisi ut ostendant quanto Labore opus est ut erudiamur desipere: Num quod enim potest Spectaculum pulchrius exhiberi, quam ut pugiles hujusmodi sagaces inter se digladiantes intueamur? Hic Propositionibus & Syllogismis armatus illum similiter armatum aggreditur: Uterque Vervex indignatur, pendet, Avidus Victoriæ, quæ non tantilli est, utri accenseatur, uterque (quod unum potest) in alterum Barbarissimos pro virili ejaculatur, irretiunt sese tandem ineptiis, & cum neuter videt quomodo se expediat, Receptui canitur, & consumtis utrinque Armis, utrinque visum est demum conticescere.

Huc usque, *Academici*, nec ultra progreditur Antiquorum Philosophia, ineptam ideo hanc Commentatorum Turbam. Si Bibliothecis & Catenis
in

in Æternum damnemus alligandam,
ubi Vermium & Tinearum fiant Pa-
bula, & ab omni Lectorum inspectu
liberi placide exolefcent.

Joseph. Addison.





A N
 O R A T I O N,
 I N
 D E F E N S E
 O F T H E
 N E W Philosophy.



ENTLEMEN of the
University, How long shall
 we slavishly tread in the
 Steps of the Antients, and
 be afraid of being wiser than our
 Ancestors? How long shall we reli-
 giously worship the Triflings of An-
 tiquity, as some do old Wives Sto-
 ries?

C

ries? It is indeed shameful, when we survey the great Ornament of the present Age, to transfer our Applauses to the Antients, and to take Pains to search into Ages past for Persons fit for Panegyrick.

The antient Philosophy has had more allowed than it could reasonably pretend to, how often has SHELDON's Theatre rung with Encomia on the *Stagyrite*, who, greater than his own *Alexander*, has long, un-opposed, triumphed in our School-Desks, and had the whole World for his Pupils. At length rose CARTESIUS, a happier Genius, who has bravely asserted the Truth against the united Force of all Opposers, and has brought on the Stage a new Method of philosophizing. But shall we stigmatize with the Name of Novelty that Philosophy, which, tho' but lately revived, is more antient than the *Peripatetick*, and as old as the Matter from whence
it

it is derived. A great Man indeed He was, and the only one we envy FRANCE. He solved the Difficulties of the Universe almost as well as if he had been its Architect. He destroyed those Orbs of Glass, which the Whims of Antiquity had fixed above, brought to light that Troop of Forms till then unknown, and has almost extinguished the Element of Fire, nay, he with so much Clearness traced out the whole Mass of Matter, as to leave no occult Quality untouched. This Philosopher scorned to be any longer bounded within the Straights and Chrystalline Walls of an *Aristotelick* World; No, his Delight is to search the Regions above, to discover new Suns, and new Worlds, which lay hid amongst the Stars; his Satisfaction is to view that large Kingdom of Air amidst the unfixed Stars, and Lands that pass the milky Way, and more accurately measure this vast Machine, a Machine fit for

Mankind to philosophize on, and worthy of the Deity, that first framed it.

Here we have not only new Heavens opened to us, but we look down on our Earth; this Philosophy affords us several Kinds of Animals; where, by the Help of Microscopes, our Eyes are so far assisted, that we may discern the Productions of the smallest Creatures, while we consider with a curious Eye the animated Particles of Matter, and behold with Astonishment, the reptile Mountains of living Atoms. Thus are our Eyes become more penetrating by modern Helps, and even that Work which Nature boasts for her Master-Piece, is rendered more correct and finished. We no longer pay a blind Veneration to that barbarous *Peripatetick*-Jingle, those obscure Scholastick Terms of Art, once held as Oracles, but consult the Dictates of our own Senses,
and

and by late invented Engines force Nature her self to discover plainly her most valued Secrets, her most hidden Recesses.

By the Help of Instruments like these, that Air, which a bountiful Nature has indulged us, we as often as we please by the Force of Art, abridge other Animals of, and keep them in our Pneumatick Pumps, from its common Benefit : What a Pleasure is it to see the fruitless Heavings of the Lights, to exhaust their Lives, and by a most artful Sort of Theft rob them of their Breath ? From this nothing is safe, nothing so long lived, which gradually does not languish, and fall dead without a Wound. A divine Piece of Art this, and worthy its Author*, who in the Conduct of his Life, and the Force of his Arguments, has so nobly honoured

* The Honourable Robert Boyle Esq;

our Nation, and the new Philosophy, one who for this Reason too deserves never to want the Benefit of his own Air, or that he, who has so often deprived other Animals of their Life, should ever breathe out his own.

On no such Grounds as these has ARISTOTLE built his Philosophy, who from his own Brain furnished out all his Rules of Arts and Sciences, and left nothing untouched on, nothing unregarded but *Truth*. If therefore he precipitated himself into the River *Euripus*, because he could not understand its Ebb and Flow, by the same Logick he might at his first Entrance on Philosophy have destroyed himself, and we may fairly doubt, in which of the Elements he ought to have perished.

After ARISTOTLE's Fate amidst the Waves of *Euripus*, a new Race
of

of *Peripateticks* started up, even worse than their Founder, who handed their Philosophy to after Ages in so thick an Obscurity, that it has preserved it from the Satire and Ridicule of all Mankind, as understood by very few. Some there are to be found, who spend their Time amidst the Rubbish which these Commentators have filled the World with, and pore more than once on these godlike Treasures of Learning, and stick to them to no other Purpose, unless to shew the World the vast Pains they take to be deceived. Can there be an ore pleasant Sight than to see these wise Champions wrangling with each other? The one, armed with Propositions and Syllogism, attacks his Antagonist in the same Armour: Both bell-weatherers grow angry, and storm, fond of a Victory, which is worth but a Trifle, when obtained: Each, with all his Might darts out his Barbarisms at the other, they entangle themselves in their Follies,

Follies, and as neither knows how to extricate himself, they found to a Retreat, and when all the Ammunition is spent on both Sides, they think fit to keep Silence.

Thus far, Gentlemen, and no farther launches out the antient Philosophy : Let us therefore sentence for ever this Troop of Commentators, to be tied up in Chains and Libraries, Food only for Moths and Worms, and there let them quietly grow Old, free from the Sight of any Reader.

Joseph Addison.

